

A
S E R M O N
O N
E D U C A T I O N.
W H E R E I N

Some Account is given of the
A C A D E M Y,

Established in the
CITY of *P H I L A D E L P H I A.*

Preach'd at the OPENING thereof, on the Seventh
Day of *January*, 1750-1.

By the Reverend Mr. RICHARD PETERS.

P H I L A D E L P H I A:

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TO THE
T R U S T E E S
OF THE
Philadelphia ACADEMY.

GENTLEMEN,

THE hearty Thanks you were pleased to return me for my Sermon preached by your Desire at the Opening of the Academy in *January* last, gave me a very sensible Pleasure ; nor had I then declined complying with your Request to make it publick, had I not been of Opinion that my Mind, which was about that

Time much engaged in the necessary Business of my Station, was not vacant enough to permit me to treat the Subject with due Solidity and Correctness; and especially as I had not of late been used to this Sort of Composition. But when I came to consider that a Detail was made of the Rise of the Academy, and of the several Matters proposed to be taught therein, and that it might be of great Service to publish this, in order to remove Mistakes, and to enable the Publick to judge of its Usefulness and Seasonableness, I no longer hesitated to gratify you in the Publication, confident that your Adoption and Patronage will procure it a favourable Reception with my Fellow Citizens; and the Piety and Goodness of the Design recommended in it, will prevail with others into whose Hands it may come to overlook its numerous Defects.

IT affords no small Delight to every one who has the Success of this Academy at Heart, that though many
Things

Things promised in this Discourse remain to be done, yet there is already much more effected than in so small a Space of Time could have been reasonably expected. The *Latin* and *English* Masters give entire Satisfaction ; indeed the Progress made by the Boys in both Schools is truly surprizing ; each has now the Assistance of an Usher, made necessary by the Number of Boys, who, notwithstanding the Prevalence of the Small-Pox in Town, amount to above an Hundred. Masters are providing for teaching Writing and *French*. The Mathematical School is daily increasing. A Charity School is established. Proper Prayers are composed for the Schools, and used every Morning and Evening.

I must do you the Justice to say that much of this is owing to your Care, and the Regularity of your Visitations ; and I have no small Satisfaction in being able to be thus particular, since it must needs be agreeable to the Publick to know that the most necessary and
useful

useful Parts of the Scheme are in such Forwardness; and that there are in the Academy two good Grammar Schools, one in the *English*, and the other in the *Latin* Language. No small Benefit this to the Province! as in these are laid the proper Foundations for the higher Attainments in Learning, which will likewise be gone into, when the Difficulties of the Masters, arising from the preparing and classing so many Boys as are daily admitted from different Schools, of different Proficiencies, and taught by different Methods, shall abate.

THO' a good Beginning does not insure Success in the Progress and Close of the Work, yet it gives good Hopes that every one of the useful Purposes of the Institutors will be gradually and satisfactorily executed, and that in a Manner perfectly consistent with, and accommodated to, the Circumstances of the Province; so that those who have hitherto entertained a Notion of the Unsuitableness of the Institution to the Infant State

State of the Colony, being now satisfied of the Contrary, will go, Hand in Hand, with you heartily, in one of the most rational and well judged Charities that can be devised. I am, with the greatest Sincerity and Respect,

GENTLEMEN,

Your affectionate

Humble Servant,

Sept: 12.
1751.

RICHARD PETERS.





St. JOHN viii. 32.

*And ye shall know the Truth, and the
Truth shall make you free.*

IF Slavery be deservedly esteemed the worst and Liberty the best State Mankind can be placed in, and Ignorance certainly leads to the one, and Knowledge to the other: If, upon the universal Acknowledgment of this Truth, publick Foundations for the Advancement of Learning have been instituted by wise Men in all Countries, and these Friends to Science have been rewarded with the most distinguishing Honours: Then, my Fellow Christians and Fellow Citizens, you have the greatest Reason to expect the Approbation and Thanks of all good Men, on the Opening of this Academy for the Instruction of Youth in Piety, Virtue, and useful Knowledge.

AND seeing our blessed Saviour, who understood the Connection of Things perfectly well, has likewise put his Seal to the Truth of these Sentiments, by joining Knowledge and Liberty so closely together in the Words of my Text, you may, with an humble Confidence, entertain favourable Hopes, that the Almighty will accept and hearken to your devout Prayers for his divine Blessing and Countenance on your charitable Undertaking.

WHEN our Lord spoke these Words, *Ye shall*
B *know*

know the Truth, and the Truth shall make you free, he was in the Execution of an authentick and well evidenced Commission from the God and Father of all, to publish his last and greatest Dispensation; wherein Remission of Sins, Reconciliation with his offended Majesty, Immortality and endless Glory, were promised to all penitent Believers, in and thro' the Merits and Expiation of his Son's Death. This is the Truth, or System of Truths, referred to in the Text, and by Christ more emphatically applied to the *Jews*, as what did completely supersede the *Mosaick* Religion, and was of the most certain Efficacy to free them from the Servitude of Sin. But the Spirit of the Text reaches all Men, as well as the *Jews*, implying thus much, That the Christian Religion calls upon its Professors to consider themselves as Children of God, and Members of Christ, and as such placed in this lower World in various Ranks and Stations of Life, and with different Capacities and Talents, that each learning and doing his Duty here, might be advanced to the Kingdom of Heaven hereafter; and if the Truths respecting Man thus placed, and forming a Society, whose Interests in Christ Jesus are the same, be generally known, and have their proper Influence, then, and then only, is Man in Possession of true Liberty. *Ye shall know the Truth, and the Truth shall make you free.*

Now, can any Thing more effectually prove the Necessity and Usefulness of Education than this Declaration of our Saviour? Will not the System of Truths contained in the Gospel remain still in Darkness, unless the Knowledge of them be carefully taught, and the Minds of Youth early and faithfully instructed in them? Is it not clear, from this Revelation, that Men, by doing their respective Duties in this World, afford God the most pleasing Proof of their Regard for his Laws, and make it
evident

evident that the Gospel has had its full Force and Effect upon their Souls? And pray, how can they be enabled rightly to discharge the several Duties, Offices, Professions and Employments, made necessary by the Circumstances in which the wise Providence has put Matters here below, without an early Improvement of their Understandings, and a sufficient Stock of Reading? Is the Knowledge of religious or civil Truths born with us; or does it come of itself? Must it not be obtained with much Care and Labour; and, considering that we stand in need of good Instructors, with no inconsiderable Expence?

THESE Questions answer themselves, and shew that Those will best act up to the Spirit of the Text, and become the truest Imitators of Christ, who employ their Wealth, Power and Influence, in the Establishment of Schools for the more easy and general Propagation of Knowledge; since, by doing so, they do all in their Power that their Fellow Christians may know the Truth, and that the Truth may make them free.

AND surely there was never more Occasion to shew ourselves worthy Christians in this Sense than now; for whoever is in such a Station of Life, as requires frequent Intercourse with our Inhabitants, must every Hour see the deplorable Consequences of a low and defective Education; and notwithstanding all our Boasts of the Goodness of our civil Constitution, the Liberty allowed conscientious Men in the Exercise of divine Worship, the Accommodation of our Laws to the Circumstances of the Colony, the Mildness and Lenity of the Government, the Fertility of the Soil, the Extent and flourishing Condition of our Commerce; all which deservedly make us a conspicuous People; yet it does not require a more than ordinary Penetration to foresee, that if some Methods be not taken of giving a proper Edu-

cation to our Youth, these very Advantages and Privileges, for want of Knowledge, and a Capacity of exercising the Offices necessary for the Government of so populous and indulged a Country, will run Things into Anarchy and Confusion; and, in a very little Time, perhaps some of us may live to see it, our Superiors may be forced to make Alterations in our Laws and Constitution. These Considerations gave Birth to the Design of this academical Institution, or rather Collection of several Schools, under the Tuition of one Master, and the Inspection of a Number of the most substantial Freeholders and Inhabitants of the City; not so much to teach the learned Languages, for this is a small Part of Education, as to impart, in the least expensive Manner, and in the best Order and Method, the Knowledge of religious, moral and civil Truths, to all the Members of the Community, without Partiality or Distinction.

AND if the Execution be equal to the good Intention of the Trustees and Contributors, we may be justly excused, if we apply to the People of the Place these Words of our Saviour, tho' they were spoke by him on a much greater Occasion, *Ye shall know the Truth, and the Truth shall make you free.*

HAVING thus evinced the Necessity of a good Education from the Meaning of my Text, and the present Situation of the Colony, I shall, in the further Prosecution of my Subject, observe the following Method.

First, I shall point out what Evils may be remedied by Education.

Secondly, I shall shew that this Academy is well calculated to remedy these Evils.

AND, *Thirdly*, I shall bespeak your Encouragement in favour of it.

First then, I have undertaken to point out what Evils may be remedied by Education. To make you sensible of these, be pleased to consider, that the
Mind

Mind of Man, when he enters the World, is un-
 stored with Knowledge; that he may, thro' Ne-
 gligence, acquire none, or a bad Sort; and that tho'
 he should be so fortunate as to lay in even a good
 Sort, yet it does not follow of Course, that he will
 make use of his Acquirements, since his Temper
 may be bad, or he may be so much indulged, and
 so imprudently managed in his Youth, as not to
 profit by Instruction. Now, in all these Cases,
 as Happiness results from knowing Persons and
 Things to be what they are, and treating them
 accordingly, if we miss in either, we must become
 unhappy. Instruction then is absolutely necessary;
 but this alone will not do; the Temper must be
 diligently observed, and diverted from the Evil it
 inclines to, which requires much Skill and Prudence;
 besides, the leading Inclinations or Genius of an
 opening Mind, ought to be as narrowly watched, as
 the Capacity, Memory and Judgment, and a suita-
 ble Kind of Instruction adapted to them: Again,
 the State of the Affections, or what is in Scripture
 and common Language called the Heart, as well as
 the Head, must be studied, and these in Conjunction
 so regulated, that a good and useful Character may
 be formed out of them. It ought not to be the Ob-
 ject of the Concern of a Person entrusted with Edu-
 cation, to shew to the World shining Parts, so much
 as to insure to the rising Generation the Exercise of
 the good Affections under the Direction of a com-
 mon Understanding. Now, in Proportion, as any
 of these are neglected, a Sett of Evils will necessa-
 rily spring out of such Neglect. It shall be my Bu-
 siness therefore to set these Evils to View with all
 the Clearness I am able, so as from thence to
 evince the Necessity of committing Children to the
 Care of Men of Knowledge, Prudence and Skill,
 independent of Parents and Relations, whose Par-
 tiality and Indulgence render them unfit to be trusted

with the sole Care of their Childrens Education : And I chuse to take this Method rather than any other ; because Evils, justly represented, make stronger Impressions, and stimulate the Mind to an immediate Application of the proper Remedies.

THE first Train of Evils, which presents itself to my examining View, flows from *Ignorance*, which must inevitably be the State of an uncultivated Mind. Methinks I see one of this Class with great Simplicity entering upon the Stage of Business, unacquainted with himself, his Neighbours, and the World. He makes but a very slow Progress, ever timorous and diffident of himself, and jealous of every Body else. He soon comes to one of those material Occurrences of Life, where it is necessary to come immediately to some Determination, and act with Spirit, or the Opportunity slips, and never comes again. Methinks I behold him ballancing, and in Diffidence : Letting the golden Opportunity slip : Taking Things by the wrong Handle : Mistaking his Interest : Pursuing the worst Course, and merely thro' want of Knowledge falling into a Variety of Evils, one Disaster bringing on another : And so blundering on to the very End of his Life. I perceive many inclinable, and making sundry Attempts to employ him, but soon, very soon, discovering his Ignorance, they withdraw or grow disoblighd, till at last he becomes perfectly insignificant, and falls into absolute Contempt. Favour me with your Attention, whilst I enter a little deeper into the Mischiefs attending Ignorance. If Persons of this Class have no Property, they are only considered as other Animals, and no other Estimate is put upon them, than according to the Strength of their Sinews, and the Profit that may be made of it. If they have Property, they soon confound it by ill-judg'd Pursuits, or fall a Prey to the first Man who has Dishonour enough to take Advantage

tage of their Ignorance. But suppose, thro' the Pride of Parents, or the Affluence of their Fortune, such ignorant Persons take upon them the Professions and Offices, by the undue Execution of which, Mens Lives, or Health, or Properties, may be greatly affected; what a sad Scene of Confusion is here! What terrible Effects ensue! Their Disgrace and Ruin are in the End! But that is not all; before this just Fate overtakes them, they have ruin'd all about them; their Relations, Friends and Acquaintance, fall the first Victims to their Mistakes, and then others promiscuously, as they have the Misfortune to fall in their Way.

FURTHER, in a State of Ignorance the rational Faculties of the Soul, for want of Use, may be so extremely weakened, as not to exert themselves whilst in Union with the Body. As Exercise gives Strength to the Nerves, and preserves the Health, so Thinking strengthens the Powers of the Mind, and promotes the Health of the Soul; but if Knowledge, its natural Food, be withheld, it falls into a paralytick State, and becomes unable to make any vigorous Efforts. All that magnetical Force in the Affections and Passions, by which the Soul is with Violence carried towards Information, Merit, Excellence, Virtue, Goodness, Elegance, Decorum, find no Place in an ignorant Mind; but in their Room one has the Mortification to behold a perfect *Vis-Inertiæ*, or inert Power. And when the Spirituality, Vigour and Emulation of the Soul is gone, to what a low State is the human Form degraded? The divine Image is then so impair'd, that the Soul can't be distinguished to be of celestial Extraction, and an Ally of the angelick Order.

THIS naturally brings me to the Case of an ignorant Man with respect to Religion, and with it I shall close this Branch of Evils.

RELIGION being a Transaction between the Soul and its Creator, necessarily requires a well informed Judgment. Here more than in any other Matter: *The Eyes of the Understanding* (as the Apostle expresses it) *must be opened, that we may see what are the Hopes of our Calling, and what are the Riches of the Glory of our Inheritance in the Saints.* Here all the Powers and Faculties of the Soul are to be exerted, and should therefore be well advised. Here, as the Affections are to be in their most vigorous and sprightly Exercise, the Excellencies and Perfections of the Supreme Being, towards whom they are to be exercised, should be previously perceived by the Mind. Here a great Variety of Truths offer for our closest Examination, founded on as great a Variety of Evidence: From whence a Sett of Principles must be drawn, that must appear indubitably conclusive, and by careful and frequent Meditation so firmly rivetted in the Mind, as to serve with Readiness on all Occasions to combat the Diversity of religious Opinions embraced in the World, or the Impotency and Perverseness of our own Minds, arising from our Misconduct. If this be done with Care, and on the best Instruction, whilst young, how many unspeakable Comforts will issue from it; and from how many sad Evils shall we be delivered? But if this is not done at all, or carelessly, which must be the Case, where Men are ignorant, what Pleasure do they lose, all of the best and most affecting Sort! and to what an Abyss of Unhappiness may they be plunged! I shall instance only in two Passions, and those no inconsiderable Ones in the human Frame: I mean Hope and Fear. Hopes an ignorant Man can have few or none, or at best of an unentertaining Kind. Hopes have for their Foundation enlarged Views of Men and Things, they reach forward by the Stretch of a well exercised Understanding

standing into future and invifible Worlds, concluding, by Parity of Reason and Affection, corroborated by Revelation, that the feveral Ranks of intelligent Beings, up to the moft High JEHOVAH, love and efteem good and virtuous Souls; and that therefore they will be finally rewarded, tho' for the prefent placed in this inferior World.

BUT tho' the ignorant Man, from what has been faid of the Nature of Religion, will want the Chain of Reasoning on which to fix well grounded Hopes; yet his Fears remain entire, and will prove a Source of endlefs Uneafinefs. There is a Gloom and Diffatisfaction ever hanging on the Souls of ignorant Men; they may not indeed often think on religious Subjects, tho' this will depend much on Conftitution; but whenever they do, they are perpetually representing the Almighty in an angry and difpleafed Form; and indeed there is too much Reason for this, where Ignorance is a Man's own Fault. Well, what Remedy do they apply? Why, for want of Judgment to difcern what is the proper Object of the divine Difpleafure, inftead of forfaking their Sins, the only Things that can provoke a righteous Governor, and becoming regularly pious and good in their Lives, the only Thing to which are annexed the Benefits of the Expiation and Reconciliation of our bleffed Saviour, they want to pacify their incensed Judge, by inflicting unworthy and prepofterous Punifhments on themfelves, or making a Compensations, if they are wealthy, by large Donations to pious and charitable Ufes; and fo fall a Prey to avaritious and ambitious Paftors.

THE next Sett of Evils which occurs to me in the Examination of an uncultivated Mind, arifes from the *Mifapplication of the Genius*.

WE are mighty apt to arraign Providence for the numerous Calamities with which this mortal Life abounds; would we, however, but think ever fo
little

little, we should soon discern how much this Complaint is to be laid at our own Door. Scarce a Person comes into the World without a visible Index to his Disposition; without a Pointer to his Genius. The Bent of the Soul discovers itself in the very Dawn of Life; the Exercises, Entertainments, Humours and Diversions of the Child, indicate plain enough the Delight of his Understanding, and the State of his Affections. *Achilles*, whilst a Child, to have conceal'd himself, might have put on the Female Dress, and associated with *Virgins*; but had any one thrown amongst them in the Midst of their Play the least Part of military Armour, the Eyes of the Infant would have sparkled, his Cheeks glow'd, and his Soul would have been all on Fire; and any Bystander, even the little Maids themselves, observing this, would have discovered the Heroe as quickly and as certainly as the sagacious *Ulysses*.

PROVIDENCE shews to the discerning Eye his Designs in the Formation of every Individual, and how he ought to be treated, in order to answer the particular Purpose he created him for. And if this was attended to, with the Care it deserves, what amazing Progress might be made in every Art and Science? What eminent Men should we see in all Professions and Occupations? To what an Height would Knowledge, Virtue, Fortitude, Piety, publick Spirit, be carried? Little, very little do we see of what the human Capacity could do, when aided with all that Quantity of Study, Desire, Assiduity and Love, which the Genius, in the Enjoyment of its proper Object, always brings along with it. I could indulge, much longer indulge you in this pleasing rapturous View of the Soul's Capacity, and set before you a thousand Excellencies and Accomplishments attainable by it; but my Subject calls me to the melancholy Task of shewing what Men are for want of
Culture,

Culture, or from a wrong Culture, not what with proper Culture they might rise to.

THE Multitudes of Geniuses, forming in this new World, may be compared to Seeds of the finest Flowers, thrown at a Venture into the Ground, where they no sooner take Root, and begin to expand and stretch their tender lengthening Fibres; where they no sooner aspire, and with an erect Straightness push for the open Sky; but they find either the Earth hard and unyielding, or covered with Thorns, Briars and noxious Weeds, which hinder their vigorous Efforts. Is there no Lover of Nature near, to help to soften and temper the Soil, and take away the hard obstructing Crust of the unfavourable Earth, that they may put forth their rich variegated Colours, and fill the Air with their diffusive Fragrance? Alas, most of them disappear! and those which come up, discover faint and foreign Colours, nor display their native Beauty, nor emit their aromack Odour!

Thus, my fellow Citizens, ought you to represent to yourselves the State of the Infant Geniuses of the Place: How many are totally lost thro' Idleness and Inactivity? How many are forced, as it were, in Opposition to their natural Temper and Genius, into wrong Trades, Offices, Professions and Employments; and, by these Means, become Objects of Want, Wretchedness and Misery? What Numbers offer to the searching Eye, ever peevish and fretful, a Torment to themselves and to all about them, always uneasy, and perpetually shifting their Ground? Their undiscerning Neighbours can assign no Cause for it; or if they do, attribute it to a Perverseness of Temper. Alas! examine close, and you will find the Man is put to a wrong Business; he hates his Profession; he likes some other much better, and his Soul is perpetually hankering after the absent Object of his

his Genius ; no Wonder then he is so often out of Humour, and neglects his Calling ; and that Family Disquietudes, Broils and Oppositions, are so frequent.

WITH what Acuteness may one observe some very young Folks view, admire and criticise on the Figure and Qualities of Plants ? With what a piercing Eye do they look into the human Frame ? How sensibly do they talk of the little Ails and Pains of their Play-fellows ? What Tendernefs in their Soul ? What sympathizing Pearls fill their humid Eyes, when any of their little Companions are indisposed ? What does this bespeak ? Does not the Voice of God, the Voice of Nature, cry aloud, *Teach him the sanatory Art of Medicine, and he will be eminent in his Profession, and a Blessing to the Place where he lives.* Again, another Boy discovers a reasoning, inquisitive Mind, thirsting after Knowledge, and at his Book, when others are at Play ; he is singularly Good-natured, with an inflexible Integrity, and has an innate Love of Truth and Right. Does not this point out the Profession of the Law, as if a Voice from Heaven should call out, *Improve that Mind, store it with the best Principles, and with proper Knowledge. Let him study the Systems of Law, natural, national, civil, municipal, and as far as his Influence reaches, Justice and Right will be well defended and administred.* Now, if instead of hearkning to these unerring Voices, thro' the Perverseness of some particular Humour or Fancy of those who have the Care of these Children, they are not educated agreeable to their Genius, what a most valuable Collection of noble Materials, richly provided by Nature, is here lost to the World, and to their Families ? But what if, besides this inestimable Loss, they are put to Professions or Employments opposite to the Bent and Love of their Minds ; what an endless Fund is here laid up for Vexation and Disappointment ? The Expences of their Education are
thrown

thrown away, and, if they are not ruined before they come to Manhood, by indulging themselves in Pleasures, rather than adhere to disagreeable Studies; there is an high Probability that they prove a Disgrace to their Calling, and an Injury to the whole Neighbourhood, who are so unfortunate as to be placed near them.

INCONCEIVABLE are the 'Mischiefs which arise from the Neglect and Misuse of natural Talents and Endowments. But I must quit a more particular Detail of them, as many Evils in an uncultivated Mind, arising from other Causes, remain to be enumerated.

FOLLOW me with your closest Attention, my dear Brethren, whilst, in the next Place, I set before you the Accumulation of all Evils, an undisciplin'd Spirit, a bad Temper unrestrain'd, a way-ward Will, a marr'd, indulg'd Child, the Sport of Folly, Wantonness, Passion, and every Vice.

I AM loth to turn my Eyes to the disagreeable Sight, the Figures stand before me in so strong a Light. Blessed God, what a dreadful Train of Evils may be brought on the rising Generation by our own Caprice, Humour, Carelessness and Perverseness! The Infant enters the World, the Creator pointing out by the Lines of his Face, the Tone of his Voice, the State of his Spirits, the Quickness of his Attention, that the ruling Passions, and the leading Inclinations of the Soul are of the impetuous and overbearing Kind, commands Parents, Nurses and Tutors, to season the Soul with Instructions, and a Discipline suited to this Disposition. *Be sure, (says the Author of this Frame) to keep a strict Hand over him, reprove, chastise, correct, use Severity, if necessary, but let this be seldom, and when the Fault is glaring; nor give over when you have begun, till you have quelled the tyrannical Spirit.* If this be done, all those inflammatory Materials will turn out for the
Service

Service of Mankind :--When advanced to mature Years, he will not be afraid to oppose and pull down the Enemies of his Country : He will, with a just Boldness, reprove Vice, and defend oppressed Innocence and Virtue against lawless Pride, and over-bearing Wealth. This Advice is neglected.---What is that which paints the incensed Countenance of the Infant with so triumphant a Red ? The Face of his vigilant and tender Nurse is of a gore Blood, tore to Pieces with his entrenching Nails. Now he is a little older, I see his Play-mates fly the Room, not one without some Hurt or Disfigurement. Is he corrected ? No.---He is taken into the Arms of his Mother, tenderly caressed, and commended for a Boy of Spirit. Unhappy Woman, little does she think what numerous Evils will flow from this ill-judged Indulgence !--This uncorrected Spirit, as he advances into Years, will make him the Dupe of all his angry Passions, troublesome and injurious to all about him.---But what ails the Mother ? Why does she heave her Bosom, and throw her Hands about her with such a melancholy and despairing Countenance ? It seems she has just heard that her favourite Son, in one of his Passions, by an unlucky Blow, has killed his Bosom Companion, his intimate Friend,--is seized by the Hands of Justice, and going to receive an infamous, tho' well deserved Exit.

BLESSED and gracious God, avert these Evils from thy People, and sanctify THIS INSTITUTION for the Purposes of thy holy Religion and Virtue.

IN the last Place, Abundance of Evils, which may be remedied by Care in Education, arise from want of Method in the ordering of our Studies, and in the Choice of Authors ; and from want of due Care of Diet, Health, Exercise, Temperament of the Body, and the Accommodation of the Degree, as well as Quality of Knowledge to the State of the Understanding, Memory, Humour and Constitution : But,
above

above all, from the Number of bad Books, and bad Examples, bad Morals, and bad Principles; every where to be met with; all which deserve Consideration, but must, however, be past over, to make Room for an Account of this present Mode of Education, in which every one will expect that I shall be distinct and particular.

I therefore proceed to my second general Head, to shew that the present Academy is well calculated to remedy these Evils.

THERE have, of late, been several Things of a publick Nature projected, and Companies form'd for carrying them into Execution within this Province, all under better Regulations, and attended with better Success, than Schemes of the same Nature in other Places; and what is remarkable, they have all taken their Rise from the Citizens themselves, and have been brought to Perfection at their own Expence: Nor should it be concealed, that this present Institution, tho' one of those Kinds which generally have for their Founders sovereign Princes, or Branches of Royal Families, or Nobles of the first Rank and Dignity, owes likewise its Being to a Sett of private Men, who, from a Sense of the Necessity of such a Seminary of Learning, set themselves, at the Close of the War, seriously to think about One: Frequent were their Consultations, and various were their Sentiments; at last they agreed on the general Heads, and confident of the Continuance of the publick Spirit of their Fellow Citizens, they ventur'd to publish their Proposals relating to the Education of Youth in this Province; therein enumerating, by a Variety of Hints, the several Branches of Science, which, in their Opinions, might be comprehended in such an Institution, so as to make it abundantly more useful than any which had come to their Knowledge: At the same time, having a Diffidence of
their

their own Judgment and Ability, they placed in the Front of these Proposals an Invitation to all Persons of Learning, Understanding and Experience, to favour them with their Sentiments and Advice, as to the Parts of Learning to be taught; the Order of Study; the Method of Teaching; the Economy of the School; or any other Matter of Importance to the Undertaking. This no sooner appeared, than the Generality of the People, convinc'd of the Necessity and Advantages of some such Institution, became solicitous that one should be attempted; whereupon a Form of Constitutions was immediately framed, such as was judged to be best suited to the present Circumstances of this Colony, with Liberty to alter, abstract or enlarge, as upon Trial it should be found most serviceable; Experience shewing Defects and Mistakes in the best concerted Schemes, and the Mutability of human Affairs sometimes rendering it necessary to make Alterations. After these were found to give general Satisfaction, Twenty-four Trustees, without Regard to Difference in religious Persuasions, were appointed to carry them into Execution; Merchants, Artificers, some likewise of the learned Professions. On the Publication, all was so well approved, that in a very small Space of Time the Subscriptions arose to *Eight Hundred Pounds* a Year for five Years; a Generosity truly amazing, and what must convey a mighty advantageous Idea of the good Disposition of all Orders of Men amongst us to promote the publick Good, whenever a fit Occasion presents.

THUS successful, it became a Matter of Debate where to place the Academy, and many Arguments were offered for some Village in the Country as best favouring the Morals of the Youth, too apt to be corrupted by the bad Examples abounding in populous Cities: But when it came to be considered
that

that it would take a large Sum to erect proper Buildings at a Distance from the City; that the Circumstances of many of the Citizens would not admit of a distant Place on Account of the Expence; that the Trustees were Men of Business, who could not be absent from their Habitations without much Inconvenience; and that the Success of the whole, under God, would, in a great Measure, depend, whether in Town or Country, on the personal Care and Attendance of those entrusted with the Management, it was thought proper to fix it some where within the City; and the more so, when the Minds of the Trustees of the Building, where we are now assembled, came to be imparted. These thoughtful Persons had been for some Years sensible that this Building was not put to its original Use, nor was it in their Power to set forward a Charity School, which was also a Part of the first Design; and that it was more in the Power of the Trustees of the Academy than in theirs to do it; they therefore made an Offer to transfer their Right in it for the Use of the Academy; provided the Debts, which remained unpaid, might be discharged, and the Arrears of Rent on the Lot paid off. This was thankfully accepted, and a Conveyance executed; and on the Settlement of the Monies due on account of the Building, some of its Trustees even generously forgave a considerable Part of their just Demands. Whilst I am acknowledging their Merit, let me not forget to do Justice to their absent Co-trustee for his ready and hearty Concurrence, signified in his Letter to the President on that Subject. How peculiarly fortunate was this, since, by the Largeness of the Building, the Academy is furnished out of one Part of it only, and that the smallest, with as many handsome and well proportioned Rooms for all the Schools, as if they had been built for the Purpose; and there

is still left as much of that Part, where divine Service is performed, as will answer the original Design ; and as it is ready seated, and adorned with a beautiful Rostrum or Pulpit, it will likewise make a spacious Oratory or Hall for publick Examinations. To add still to our good Fortune, some contiguous Lots, and small Buildings on them, have fallen into the Trustees Hands, by Purchase, since the Conveyance of the large One ; and with a little Alteration, one of the Edifices can be turned into a Charity School. These furnish a large and unincumbered Area for the Childrens Exercise, and on which, in Time to come, as the Academy Funds encrease, and when a regular Collegemay be thought to suit the Circumstances of the Colony, there is Room to erect a commodious Square of Buildings to accommodate the Students with Apartments for Lodgings, and all other Conveniencies.

ON this advanced Situation of the Scheme, the Corporation taking into Consideration the numerous Advantages the City would reap by this Seminary of Learning, to their Honour be it mentioned, have voted *Two Hundred Pounds* to be paid to the Trustees in Hand, and *One Hundred Pounds* a Year for five Years ; *Fifty Pounds* whereof they have appropriated to the Use of the Charity School, for instructing poor Children *gratis* in the Principles of the Christian Religion, and in Reading, Writing and Arithmetick ; which School the Trustees intend to open the ensuing Year, not doubting but by the divine Blessing on their Endeavours, and the further Encouragement of good People, they shall be enabled to carry it on to the great Advantage of the Publick, and Benefit of the poorer Sort. One of the most promising Children is to be yearly chosen out of the Charity School by the Corporation, and educated *gratis* in higher Learning in the Academy.

THE setting out only with a temporary Subscription, was by many at first disliked, not expecting there could be found any Masters of sufficient Abilities, who would be willing to serve on these Terms, but the Authors of the Proposals judged otherwise of the Disposition of Men of Letters, and were sanguine enough to pronounce, that when such should come to hear of the Spirit exerted on this Occasion, they would not be discouraged by the Limitation of Time; but would naturally be led to think, if so handsome a Sum, as *Eight Hundred Pounds* a Year, could be so readily raised under such an Uncertainty of the Scheme's succeeding, there could be no Doubt, but if Providence should favour it with Success, there would at the End of the Term, be a much better, and more durable Fund. Exclusive of this Reasoning, it was judged that the Love of Mankind, ever inseparable from solid Knowledge, and true Learning, would engage the Persons possessed of them in its Favour. It fell out accordingly. A Gentleman of a neighbouring Province, when it was moved to him, as he was known to be well qualified to fill the Place of Rector, and *Greek* and *Latin* Master, generously closed with the Proposal without any Objection to the Limitation of Time, or Stipulation for a precise Sum to be given as a Salary, which could not then be fixed. This was a great deal, but still much more was wanting. The Place of *English* Master was thought to be of as much, if not more Consequence, and it was not probable that any one equal to the Task, and at the same time disengaged, could be found in *America*: This made the Trustees uneasy, as they could not think of running the Risk of Recommendations of Persons from *England*, where, tho' the fittest Men might be procured, yet in case of a Disappointment, the Inconveniency

would not easily be remedied. Whilst under this Anxiety, two of the Trustees took a Journey to the Eastern Provinces, and being favoured with the Conversation of an eminent and learned Person, well known amongst Men of Letters for several Improvements on the Method of Study, and acquiring the liberal Arts, he gave them Hopes of his personal visiting the Academy, which if he had done, they flattered themselves that this Difficulty might have been removed; but Indisposition, and some other unforeseen Accidents, deprived them of his Assistance. In this Situation, Affairs remained till the other Day; when a Gentleman said to be an experienced Instructor of Youth, and practically acquainted with the Methods used in the best *English* Schools and Academies, arrived in this City; and on an accidental Relation made to him as a Stranger by one of the Trustees, of the State of the Academy, and of the Distress occasioned by the Disappointment as to the *English* Master, he offered his Service to supply the Place, till one could be provided. This made such an Impression on the Trustees, that they recommended it to the Rector to examine into his Abilities, and on his Report that he thought him well qualified, they engaged him for a certain Time.

The Master employed to teach the *Mathematicks*, and the Sciences usually taught with them, is well known, having, for many Years, had a large School in Town. His School is furnished by the Trustees with a very valuable Sett of Mathematical Instruments of all Sorts, for the better Instruction of the Scholars in the Use of them. The *Grammar* Schools are also provided with a Collection of the best *Classicks*, for the Use of the Masters.

Thus the Academy opens with a Rector, and Masters in the Schools, that are the most material, and of the most immediate and general Use. One
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Tutor is already provided in Assistance of the Rector on the Recommendation of a good Judge. More Tutors and Ushers will be added, as the Scholars encrease.

THO' it has been thought proper to give this Seminary of Learning the Name and Title of an Academy, yet it is more properly a Collection of Schools under one Roof, and the Inspection of the Trustees. And tho' only such Branches of Knowledge, as are perfectly adapted to the Circumstances of the Province, are for the present proposed to be taught in it, in which Respect its Advantage must be considerable, since, if the Plan be successfully executed, these will be taught in a much quicker and better Method, and at a much less Expence: Yet it is so ordered, that with such Additions, as on Experience of its great Use and Benefit may be reasonably expected will be made to the present Fund, it may be improv'd into a Collegiate Institution, and every Kind of Knowledge be taught in it, that the most reputed Universities lay Claim to.

IT is no inconsiderable Part of the Plan, that whilst the Pupils in the *Latin* and *Greek* Schools are taught the grammatical Construction of the Classics, it is intended Lectures shall be read to those who are forward enough in their Learning, wherein the Subject Matter of each Author will be explained and illustrated, and his Style, Spirit and Elegance, pointed out; so that they may be apprehended, tasted, admired, and, it is hoped, well imitated by the Pupils in their Compositions.

NOR is it proposed in the Childrens Exercises to proceed by the Methods in ordinary Use, which in general only consult the making *Latin* according to Grammar Rules, or the right Construction of an Author by them: But that Exercises, adapted to the Capacity and Proficiency of the Scholars, shall be composed

fed by the Masters, and confist of History, Morals, and the plain Parts of Natural Philosophy; all which may, by these Means, be taught along with the Languages. Nor will this appear too difficult to them, who know what amazing Progress Boys may be brought to make in Knowledge, by proper Methods, and due Care on the Part of the Masters. For Instance, if before an Exercise be put into their Hands, the Subject be fairly opened, its several Parts explained, and then Questions proposed in the Presence of the Class, to one or more of the forwardest Boys, to try whether the Matter of the Exercise be clearly understood, or it may want to be still further explained; if this is affectionately and judiciously done beforehand, it is not to be imagined how much the Apprehension may be quickened, the Memory aided, the Judgment informed, and, in a small Time, all the Faculties improved. The learned *Tanaquil Faber's* Son, is an Example of this; for he, at fourteen Years of Age, had read most of the *Greek* and *Latin* Classics, and understood them perfectly well, as well as several other Parts of Learning. In the *Latin* School, the Masters will likewise have it particularly in Charge to correct, refine and beautify our Mother Tongue, to the End that their Scholars may be enabled to understand it perfectly well, and to write it with Purity and Elegance. How much this is wanted, may be easily judged, if it be considered, what a mean Figure many, who understand the learned Languages, make when they come to write in *English*; how awkward is their Mode of Expression; how forced and inelegant are their Compositions; and how difficult to be understood; tho' all the Rules of Grammar have been accurately observed?

THIS Academy has this further Advantage; the *English* Language is proposed to be taught in a *Grammatical Manner*, and in a separate School, for the

the Use of those who may not be inclined to learn *Latin*. The great Necessity and Use whereof will appear, if one considers to what an infinite Pain ingenious Persons, who speak only their Mother Tongue, but are unacquainted with Grammar, and Propriety of Expression, are put, to write even on the most common Subjects? It is probable that many Discoveries have been made of equal Importance, perhaps, with any known, and yet dropped or concealed by the Discoverers, from their Apprehensions of incurring the Censure of the World, and being put to Shame, for want of just and proper Expressions, thro' their Ignorance of Language to clothe their Sentiments; and tho' this is a false Shame, yet since the Pain arising from it, is as exquisite as the Pleasure felt on the Commendations given to any One for a fine Style and just Expression, it is not to be wondered that it should take Place, especially as the Minds of truly ingenious Men are generally very delicate on this Point.

As a further Proof of the Benefit of such a School, let it be considered, that was the Mind used to form Words, and make written Descriptions of Things as soon as the original Truths were impressed on the Brain, the Attention would be mightily quickened, the Judgment assisted, and the Memory greatly corroborated. Be pleased to ask yourselves, how much oftener Names bring Persons and Things into your Minds than their Presence? Just so it would be were general Propositions and useful Truths well described, and the Descriptions carefully lodged in the Memory, which they would be much oftener than they are, did Men know how to commit them early and properly to Writing. A Man in Business, who makes Memorandums of what he does, has a vast Advantage of the best Memory; it would be even so, if he was to make Memorandums of the Truths proper to be known, or that come to his Knowledge;

ledge ; he would here also have the Advantage of the greatest Readers of Books, who don't take this Method.

THIS is however what People in general think may be done by learning *Latin*, and for that Reason, perhaps, as much as for the Advantage of knowing the Language, give their Children a *Latin* Education ; but it is really not so, or not so much so as they imagine : For tho', when a Person learns *Latin*, the Rules of Grammar may be applied to his native Tongue, and in Effect a Man does, whilst learning *Latin*, throw his Mother Tongue into grammatical Order, yet he does not gain a Command, much less a Propriety of Expression : Indeed how should he, since every Language has its own Idioms, its own Phrases, its own Copiousness, Beauties and Elegance ? The native Force and Energy of every Language is so peculiar to itself, that it cannot be transferred into any other Language, without the Loss of the specifick Spirit. Make *Demosthenes* speak *Latin*, or *Tully Greek*, and you will soon discover this. Try to turn *Milton*, or *Pope*, or *Swift*, into *Latin*, *Greek*, or any other Language. Let the *Spektators* be put into *French* by the first Professor of Eloquence in the Royal College, and you will not know them to be the same. 'Tis as impossible as the Transmutation of Metals ; and, as I apprehend, for this Reason, because the Mother Tongue takes its Rise from Things themselves, and from the different Lights in which Objects or Truths make their first Entrance into the Mind. It is the first and purest Transcript of Nature, which is ever conceived better from the Originals, as they first appear to the Senses or the Mind on the Spot, and raise the Virgin Affections and Passions, than as they are apprehended by Persons of other Countries, and clothed in foreign Expressions. The Originals, whether the Works
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of Nature or Art, Action, Character, or a Composition of some or all of them, raise the Ideas quicker and stronger in the Brain, and consequently their Impressions are more natural and durable. Besides, what is called Humour, that is, each Man's particular Mode of conceiving and telling Things, or of acting and behaving in the grave or lighter Concerns of Life, can be taken into the Mind no where but upon the Spot ; and as there is a national as well as personal Humour, and this mixes more or less in almost every Narration, whether in Prose or Verse, and as *English* People abound with this more than any other ; it is the Duty of every *English* Man to prefer and cultivate to the utmost his native Language, that he may enjoy all that Infinity of Pleasure, which is derived from the Spirit, Liberty, good Sense, and inimitable Humour of his Countrymen. Nor would I have this understood, as if it was said in Derogation of the *Latin* School. No ; far from this, considering how great a Part of the *English* Tongue is derived from the *Latin* ; that all the Terms of Art and Science in the learned Professions are taken from the *Greek* and *Latin* ; and that there is Abundance of useful Knowledge which can be acquired in no other Language ; it is absolutely incumbent on those who study to capacitate themselves for those Professions, or who aim at a general Education and Acquaintance with Books, to gain a thorough Knowledge of *Latin* and *Greek*. Add to this, that the chief Part of the System of the *English* School, which is to learn Youth to write and speak it with Purity, is proposed to be used in the *Latin* Schools, which will thereby be rendered much better, and of more extensive Use.

THE Newness and Peculiarity of this School made it necessary to give a distinct Account of it : But what the Publick ought principally to be told, and to consider, is, that the present Mode of Education

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on is calculated to save Time, and, by good Order and Discipline, to fix in the Childrens Mind an early Sense and Love of Right and Decorum, of a modest and just Behaviour. It is apprehended, that by the Methods proposed to be here used, Knowledge of Languages will be acquired much sooner, and all the while good Principles may be instilled into the Soul ; the Dispositions, if bad, corrected ; if good, encouraged. The Boys may be made to love Learning, to crave it with Earnestness, and to apply it to their Manners with Quickness. They may be brought to love their Masters, and when the Childrens Affections are gained by those who preside in the Schools, they may make such Distinctions, dispose of their Praises and Reproaches, of their Rewards and Punishments to such Advantage ; as to make every Boy discern Right and Wrong, and engage all his Passions early on their proper Objects. They may raise an inextinguishable Emulation, such an ardent Desire to excel, as shall take the Lead of all the Passions. They may feed it with every worthy Character, recorded to have appeared either in former or later Times in every Part of the World. Pupils thus taught, will, of their own Accord, introduce a Sort of Honour and modest Preferment of each other into their very Diversions ; they will scorn to cheat, or over-reach, or take any undue Advantage, or use any over-bearing Treatment or Language, and whoever does, (tho' Accusations should not be encouraged) ought to be exposed. The principal Part of Education amongst the *Oriental*s, old *Grecians*, and early *Romans*, consisted in the Management of the Childrens Diversions, Exercises and Meals ; these being thought of equal Importance with liberal Arts and Sciences. Manly and noble were their Exercises, their Appetites in perfect Subjection, and their Manners formed on the Rules of just Courtesy and rational

rational Complaisance. Pity they are not more imitated, as this would certainly promote Hardiness, Temperance, Modesty, Emulation, Friendliness, Openness of Temper, Generosity, a Sense of Honour, and Love of Virtue.

It should be well considered, how to make a just Advantage of that useful Passion Shame, the Barrier of Virtue; for the Delicacy of its Nature is such, that tho' with good Management it may be of infinite Assistance in the Formation of the Childrens Manners, yet unspeakable Hurt may be done by an injudicious and too frequent Application to it.

CORRECTION likewise is sometimes necessary; but it is proposed that this be administered with the utmost Prudence and Caution, never whilst under the Force or Effects of sudden Passion; gentle should be the Reproaches at first; then, if not regarded, louder and more pointed; and even if not then minded, it should be well considered, whether it may be a proper Time to come to Extremities; for on this depends the Preservation of the Child; if they have their proper Effect, he is saved, if not, he is ruined.

I reserve to the last, as being of the most Consequence, that great Care ought to be taken to instil into the Minds of the Children just and solid Notions of Religion. The Masters will be instructed to have this always in their View, since every thinking Man must be sensible that if these be neglected, all the other Parts of Education will avail little; it is therefore proposed to begin and end with Prayers, to be made suitable to the Occasion; and this not as a Formality, but an Act of proper and necessary Devotion to draw down the divine Blessing on their Endeavours, without which they cannot expect Success.

ON this Subject two Things occur to me worthy of Consideration, and some better Regulation than has hitherto been observed. The first relates to the sacred Name of GOD, and the other to the Use of the holy Scriptures. As to the first, great Care should be taken that when it occurs in School Exercises, it be pronounced with Reverence. Was that holy, tremendous and all perfect Spirit, seen with the Eyes of the Mind when his sacred Name is read, which would be the Case, did Persons attend to what they read, the Heart would necessarily feel Veneration, Adoration and dutiful Regard, and we should stop a while at the divine Majesty of the Personage: Grave and religious Men actually do so; those eminent Philosophers Mr. Boyle and Dr. Boerhaave, never used this holy Name without a Pause, and a short mental Ejaculation of Adoration and Praise. Now as Children do not know what it means, if when it occurs, the Masters pronounce it, and they be permitted to gabble it over in the same careless Manner as *Mars*, or *Mercury*, or *Bacchus*; from hence there will arise an habitual Irreverence, which may remain even when they know better. This therefore should be avoided, and the Masters use themselves to some distinguishing Mark of Reverence when it is necessarily to be pronounced; and it may be of Use in their Exercises, instead of the Name, to mention some Part of the divine Character, as *the Creator or Governor of the World, the invisible, eternal Spirit, the universal Parent, the Good Being, the All-powerful, All-knowing, All-directing Spirit*: Together with this cautious Use of the Name, let particular Care be taken that worthy Sentiments of the Divine Supreme Being be by every possible Method instilled into the Minds of the Scholars: Abstract Notions confound the Heads of Youth. His Exercise of Justice, his Love of his Creatures, his Impartiality, and Delight in their Improvement

provement and Happiness, must be engraven on their tender Minds with great Clearness and Simplicity, so as that their little Souls may be early taught to honour and love his Character. This adorable Being ought to be spoke of with great Devotion, and with a suitable Persuasiveness, as the affectionate and tender Parent of their Parents and themselves, whom they ought to love, because he loves them more than their natural Parents or Relations can do, and can dispose their own little Hearts aright, and influence the Hearts of others in their Favour; and therefore they ought to be careful by Prayer and Goodness to engage his divine Majesty to assist them in their Studies, and to give them Wisdom, and to make them useful in the World. Heaven should be spoke of as a Place where JEHOVAH sits upon his Throne, and at a proper Time will call to him all such as have gone through their Studies with Diligence, and, in Virtue of a good Education, have faithfully discharged their Duties in their respective Stations here below. Our blessed Saviour should be represented as sitting at the Right-hand of the Throne of his Father, the Patron, Guardian, Protector, and the Head of the universal Church, and Lord of the Souls of Men, sending the most holy and blessed Spirit to assist and sanctify them while in this lower World; and dispensing immense Rewards and Preferments to them, when by Death they shall be translated to a better.

THIS is to be the more earnestly recommended to the Master, as the filial and dutiful Reverence of God, and the Exercise of the Affections towards him, is too too much neglected? Suffer me, tho' it may be deemed a Digression, to say something on so interesting a Subject. What can make Ingratitude towards God a less Crime than towards our Fellow-Creatures? Is it that this divine Spirit is not as free and as deliberate in the Distribution of his Favours

as Man is? When before the Creation there was an universal Blank, when nothing existed of what our Eyes now behold, and the Almighty had under his Consideration, and within his Option, a great Variety of Beings, must it not be perfect Choice, and the utmost Liberty of Action, to bring into Existence any, and what Sort of Beings, he pleased? If then he was graciously pleased to form Man after his own Image, and in his own Likeness, and to confer upon him the inestimable Blessings of Intelligence and Liberty, does not this infer an Obligation? And where an intelligent Being finds himself under an Obligation, is it not highly reasonable to acknowledge it, and to return Affection for it? I say, does it not enter into the Essence of an Obligation, that the Person who confers it, knows the Value of the Favour conferred, and may withhold it if he pleases? And if he does not withhold it, when at perfect Liberty to bestow or not, does not this necessarily engage the Praise and Thanksgiving of the Obligated? Does it make a Difference in Point of Affection and Duty, whether it be the Supreme or a subordinate Being who confers the Favour?

ON a fair Answer to these Questions, Reason will pronounce, that as the Absence of the good Affections towards a proper Object is a great Fault, such Fault must needs be the greater when the Object is most deserving; and consequently we shall do no Injustice to our Natures, if we place Irreligion and Indevotion among the most odious Crimes.

AGAIN; Are not the good Affections among the natural Excellencies and Perfections of the divine Nature? Are they not the Source and Fountain from whence spring so many kind and good Providences towards his Creatures? Revelation expressly attributes them to God, nor think this is by Way of an indulgent Complaisance to our weak Com-
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prehensions, but as the justest and truest Description of the real Disposition of the Almighty. Now if the Supreme Being be an affectionate and loving Spirit, and all his Grace and Favour to us accompanied with Love, are we not, in this View of Things, extremely faulty, to remain without any Return of Love for him? No one who is really beloved by another here below, can avoid the Condemnation of his Heart, if his own Affections are not at the same Time raised towards him. The very Brutes, who discover Fondness for us, raise in us a Tenderness for them: Love shewn by any of our own Species certainly kindles in every well disposed Breast, a warm Return of Affection :---Should not then, in the Eye of Reason, the Loving-kindness of the Lord kindle in our Breasts the greatest and most ardent Affection towards his divine Majesty. How amazing then, how affecting to a considerate Mind must be the Observation of the little Devotion which is paid, by the Generality of Men, to this worthiest and most rational Object of their Reverence, Love and Gratitude! If therefore Education is not pointed against, and does not actually remedy this Evil, whatever else it does is of little or no Consequence to the Soul, either in this World, or in that which is to come.

THE other Thing that occurs to me, relates to the holy Scriptures. Tho' they cannot be in too common Use, and the sooner and the oftner they are read the better, yet as by the Introduction of them into the School Exercises, and for the learning of Languages, or Words, or Letters, there arises a Disgust to them, or at best an insipid and careless Use of them; to prevent this, my Notion is, and I offer it with the utmost Caution, that these Books be taught in separate and distinct Lectures, and treated as containing a Message from the most high JEHOVAH to Mankind, committed to his
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most blessed Son, sent expressly from Heaven to deliver it ; and further, that there are in them Matters of the utmost Consequence to our everlasting Salvation. After this is well understood, the easy Parts should be read first, and explained to them in their native Tongue, or in *Latin*, or *Greek*, when these Languages are become familiar, then the more difficult Passages should be treated of ; and herein a just and proper Order should be observed as the Understanding opens, and can bear them ; always remembering, that the Scripture every where takes for granted, that Men are conscious there is in them a Power of Reasoning, moral Sense, social Affection, Love of Truth, Approbation of good Actions and Characters, and Love of Esteem ; together with the Pains of Remorse, Shame and Sympathy. It is on the real Existence of these Qualities and Affections in the human Soul, that the Prophets in such pathetick Strains call upon Men to make the Almighty the Object of their Love and Adoration, and to exercise towards his divine Majesty in the highest Degree the same Gratitude, Awe and Reverence, which they see good and grateful Men exercise towards their Benefactors here, and for which they are universally admired and beloved. These Qualities are con-natural to the Soul ; and tho' weakened and impair'd, yet not totally extinguished by the Fall. They make up in short the Resemblance which forms *the Likeness and Image of God*, after which holy Writ says we were at first made. To these the Scripture constantly addresses itself ; these are put into Motion by *Grace* ; to these are applied, as Seed to well prepared Ground, all those gracious Discourses of our Saviour and his Apostles ; on these the *Holy Ghost* exerts his efficacious Influences ; from these the *Saint* is produced *elect*, *precious* ; these are some of the Materials out of which

we are built up a spiritual House, a royal Priesthood, a chosen Generation, an holy Nation, a peculiar People. From these the perfect Man is formed, and by them we attain to the Measure of the Stature of the Fulness of Christ.

These Things duly pressed, together with the Childrens constant Attendance at their respective Places of Worship (a Point likewise to be strongly insisted on) will be the likeliest Means to secure a just Reverence to the King of Kings, and to the inspired Writings of the Old and New Testament.

I now proceed to my last general Head ; *To exhort all present to give their utmost Encouragement to this pious Institution.*

To relieve another under pressing Afflictions, is a very laudable Act.---To be assiduous to find out the Unfortunate and Miserable, and to administer suitable and quick Relief, constitutes the Character of a good Man.---Were many such good Persons in any one Place, the Evils of Life would there be considerably decreased.---By well concerted Schemes to introduce into a Country a Number of sensible and virtuous Men, or to make them so who live already in it, and to make a Provision for a Supply of such good Men in future Times, is the noblest Effort of the human Understanding. This last, the highest Step in this enumerated Gradation of Good, is the Object of the Intention of those who plann'd the Institution now to be recommended to you : It has therefore the justest Claims to your Attention and Assistance. The Good which under the divine Blessing it will immediately produce, is very considerable ; but in no wise to be put into Competition with its salutary Effects on the rising Generation. More Evils may be prevented by it, than (were they for want of it suffered to exist) cou'd be remedied by all the virtuous Men of the Place put together, aided with all the Power and Wealth of the Community.

Whoever then, lifts himself amongst the Contributors, is with them co-operating for the publick Weal, projecting and consulting the Good of Thousands, the Good of them who are in the Womb of Time to the latest Posterity. O rational, glorious, and godlike Employment! Cherish, my dear Brethren, this Disposition in yourselves and your Fellow Citizens; you don't know to what Length it may go; if, as some project, others are still as ready to execute, undervaluing personal Trouble and Expence; I can, without the Impeachment of an over-fond Love of Country, pronounce this will become a most admired and happy Province.

With what a Transport of Joy then do I now prepare to bespeak your Favour for an Undertaking of so extensive a Benefit!

And, first, the Principles of Duty engage me to address myself to You, Sir, to whom the Care of this Government is committed, in Favour of this Academical Collection of Schools. 'Tis what you have long rather wished for, and lamented the Loss of, than ever expected. This you did when in a private Station; what may not then be expected now the Event is come to pass, not only in your own Time, but in your own Administration? Justice calls on the Trustees to express their grateful Sense of what you have already done. Their Knowledge of the warm Place it has in your Breast, makes them with the sincerest Confidence ready to consult and advise with you, and to indulge large Hopes of the Continuance of your Protection and Liberality. The Sense and Morals of the People are as much the Object of the Care of a good Governor, as their Lives and Properties; a Consideration which will undoubtedly lead you, conscientious in the Discharge of your high Trust, to promote its Success with a peculiar Zeal. Happy, if the Publick may thence be provided with Persons of
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solid Piety, and Lovers of Christ, from a Conviction of the Truth and Excellency of the Christian Religion; able Counsellors to assist and advise in the arduous Affairs of Government; wise, virtuous, and knowing Magistrates to administer Justice; sensible and learned Freeholders to furnish an improving and rational Conversation; and finally, Men in all Ranks and Stations, of all Trades and Professions, well qualified to serve their Country, as they may be respectively wanted to fill the necessary Offices and Duties of the Common Wealth.

I now beg Leave to address you, Gentlemen, who have taken upon you the great Trust of carrying into Execution the Plan of Education proposed to be observed in this Academy. And I would do it in the most affectionate Manner, having the Honour to be not only of your Acquaintance, but in your Friendship. What I say will be only declaratory of the firm Purposes of your own Hearts, and of the Expectations of the Publick. The Eyes of all are upon you, and as an absolute Confidence is placed in your personal Probity, Diligence and Abilities, it is expected that you will be mighty careful in your Examination of the Talents and Morals of all who offer for Instructors in the several Schools. That you admit none from a partial Favour or Affection, or from an ill-judged Compassion to the Lowness of their Circumstances, or any other Consideration than Merit previously examined, and after mature Consideration approved. That you see every Thing with your own Eyes, and for that Purpose that you be frequent in your Visits to the Schools, and be careful to make the Rector report at proper Periods of Time the State of each School, and the Improvement of the Scholars, that it may be timely seen if any useful Additions or Alterations ought to be made to the Plan. That since you stand engaged to give all becoming En-

couragements to the Scholars, you will not fail to give distinguishing Marks of your Favour to such as deserve well of you by their Advancement in Literature ; and if any shall discover more than ordinary Talents, which will want your Assistance to be improved to their utmost Extent, that you be not backward in giving it. And in particular, that you do not suffer any Regard to Party, Kindred, or Friendship, to byass you in your Judgments, but that every Thing be done with Candour, Affection, and a disinterested Attachment to personal Desert, and the Reputation of the Academy. And may the Almighty direct, favour and bless your Councils.

ORDER now calls upon me to address you, who preside in the Schools. The generous Love of Learning, of which you have given so ample a Testimony, by the ready Tender of your Services, gives Room to expect all that Abilities, Integrity and Care can do for the Youth committed to your Tuition. The Rector has a Precedency given him, from which both he and you may draw many Advantages ; you will never want one to consult with who, on all Occasions, will be sure to give you affectionate Advice, and represent to the Trustees any Difficulties or Inconveniencies which may occur in Trusts of so complex a Nature : You may speak with perfect Freedom to him, tho' I am persuaded it will not be without a just Regard to his Superiority : And he will make no other Use of the Presidency, than to render your respective Duties easy and delightful to you ; he will be a ready Fellow-Labourer with you ; his Good-nature, Prudence and Moderation, will make him think that he has no Authority placed in him but for the Good, and from a Regard to the Order and Subordination necessary to be observed in such a Collection of Schools ; nor will you suffer so unbecoming a Thought to enter into your Minds, as that your

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respective Merits are hereby in any Manner depreciated, or not duly considered. In truth, he who does the best will gain the greatest Esteem. Conspire then unanimously and fervently in raising the Name and Reputation of the Academy, and in assisting the Trustees to put every Branch of Business on the firmest and most beneficial Establishment. Make it your Study to obtain the Affection of your Scholars, to find out their Genius, to direct it well, to watch their Morals, Tempers and Behaviour, and by your Tenderneſs and well-ju'd Commendations and Reproofs, to infuse into their Minds the Love of Learning: Adapt their Exercises and Learning to the State of their Understanding, Memory, or any Infirmities they may labour under from their particular Constitutions of Mind or Body: Above all, Testify your Concern for a religious Deportment, nor ever suffer the sacred Name of God to be prophaned, or any rude, immoral, or indecent Expressions to be uttered. You will take all Opportunities to represent the Christian Religion in its native and genuine Excellency and Perfection: As the kindest and fullest Instruction of the wisest of Beings, and the most affectionate of Parents: As a System of Laws authoritatively published for the sole Rule of Faith and Manners, and compleatly calculated to promote every Interest Men can have either as discretionary Tenants in this World, or as Inheritors, by divine Favour, of the Kingdom of Heaven; and may the Lord impart unto you the Truth, and with it perfect Freedom, and a Disposition to do all to his Glory, and the Good of the Souls committed to your Care.

I AM under very strong Ties of Affection towards you my Fellow Citizens, who compose the remaining Part of this Audience, and shall endeavour to Form my particular Address to you in Terms answerable to my Esteem of you. As an Instance of the

the Reality of my Regard, I have not so much as attempted to apply to your Passions in this Discourse, but to your Understandings, in my Endeavours to prove the absolute Necessity, and unspeakable Benefit of a liberal Education. I am not concern'd to raise a momentary Warmth in your Breasts, but to engage your Judgments, and in Consequence thereof, your Affections, in Behalf of the Academy. I hope to hear you enquire frequently and importunately, of the Success of these Schools, as if you thought yourselves more than ordinarily interested therein; I have often been a delighted Witness of the vast Pleasure you receive, when Strangers express favourable Sentiments of the advanced State of this Colony; this is a good Omen in their Favour. I would not damp this just and becoming Spirit; may your Children inherit it, and be enabled to perpetuate the Advantages you enjoy. One may venture to pronounce, that, imbued with good Principles, intimately acquainted with the ancient and modern Constitutions of Kingdoms; their Souls fired with the Examples of the worthy Characters, with the noble Sentiments, and perfect Models of Antiquity; possessed of a well-grounded and complete Knowledge in Arts and Sciences; they will preserve the sacred Deposite of all your justly esteemed Privileges, and deliver them down, with still greater Improvement, to the latest Posterity.

AND now to bring this Discourse towards a Conclusion: There is one Science worth all the rest, and to which all of us may attain; and, Oh! that I could find Language powerful enough to give it its just Recommendation; I mean, the Science of Living well; in this all are concerned, but principally those who are advanced in Years, for on these the Eyes of the Young are naturally fixed, and from them they take their Measures. Alas, could it be
seen

seen what a mighty Train of Evils does frequently follow one bad Example, it would amaze the best informed Man amongst us ! Tho' the Evils which we see every Day occasioned by bad Lives, are very numerous, and of the worst Sort, yet they are not to be put in Comparison with the secret and unperceiv'd Mischiefs produced by their Influence on the present and succeeding Generations ? Suffer me, to present this sad View of Things, with all becoming Earnestness, to such as have the Direction and Care of Families.

YOUR Children knowing that you have gone thro' Life before them, and thinking that you are perfectly well acquainted with what relates to it, place an absolute Confidence in what you say and do, and have an entire Dependance on your Judgments and Practices. Believe me, your Children are nice Observers of your Behaviour, not only in Matters wherein they themselves are immediately concerned, but in such as relate to others ; and perhaps in these latter, a great deal more than you think of ; it is no Secret to them that in these you act without Reserve, and on full and free Choice ; and therefore from these more than from your immediate Conduct towards them, they form their Notions of the Value and Goodness of Actions and Characters. Now let me ask you seriously, Are you not extremely unjust to these little Ones, your own Flesh and Blood, and for whom you feel and express so much Tenderness, if as they grow up, you do not form your own Examples on the Models of Piety and Goodness, for their easy Observance and Imitation ? Are you not aware, that without this, neither your own, nor their Masters Lessons or Corrections can avail. Let therefore the Principles of Justice and natural Affection to your Children, engage you to lead holy and good Lives.

If you have the Misfortune to live by wicked and bad Neighbours, as such Persons necessarily sooner or later fall into Disasters and afflictive Circumstances, these too will furnish good Lectures to your Children and Dependants; Oh, what a mighty Advantage would it be to them, if every now and then you took Occasion, from some eminent Calamity befalling any one who lived in the notorious Neglect of Goodness and Virtue, or in the open Practice of Vice, to set forth to your Families in a plain and affecting Manner, the certain Connexion between the sad Event and the wicked Man's Way of Living, and this not with too much Strictness and Formality, but in the Way of Conversation and Family Discourse, and at a Time when you find your Children and Servants in a fit and attentive Disposition. It can scarce be believed what an Effect those little occasional Histories would have on the Minds of the Young. The Calamity being before their Eyes; and its Causes made evident, their Passions would be all in Motion, and their Memories vastly retentive: On their first being tempted to do an ill Thing, these sad Consequences would recur to them, and with their Shame and Modesty, the natural Barrier of Youth, preserve them from bad Courses, till their own Judgment should attain its Ripeness, and come with a pure and uncorrupted Force to their Advice and Assistance.

BUT exclusive of these Considerations respecting others, let us learn this Science of Living well from Motives respecting our own Happiness. By being good in ourselves, and useful to the World, we are in the proper Exercises of our rational Nature, our Affections then fasten on their proper Objects, and we gradually recover the Purity, and Dignity, and Excellency of our primitive Nature, made for the Practice of Benevolence and social Virtue: We evidence the divine Original of our Souls, and even
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here taste some of the choicest of the Joys of the Blessed above, so that our Transition from Earth to Heaven will be easy and natural. O blessed Science, which thus prepares and exalts us thro' divine Grace unto a State of Glory. To conclude :

WHETHER there be Tongues, they shall cease ; whether there be Knowledge, it shall vanish away, but this Science of Living well, shall remain. Death indeed removes us from all further Use of human Knowledge, and the Exercise of human Improvements, but it does not remove us from the Practice of Goodness, it does not take away the Joys resulting from the Possession of Piety, Beneficence and Charity : So far from this, Death will mightily enlarge their Sphere of Action, present a much nobler World, where the Adepts in this Science instead of bringing forth the tender Buds and Blossomings of growing Virtue, will be enabled to bring forth the Fruits of Righteousness and Holiness, in their just Perfection, even in angelick Maturity. In short, a good Man embraces Death as opening to him the happy Place where the Spirits of just Men made perfect are reaping the Rewards of their Virtue, even supreme and inconceivable Happiness, *such as Eye hath not seen, nor Ear heard, nor hath it entered into the Heart of Man to conceive ;* which that we may all receive, may God of his infinite Mercy grant, thro' the Merits of our Lord JESUS CHRIST : To whom, with the Holy Ghost, be the Kingdom, the Power, and the Glory, now and for ever, *Amen.*

CONSTITUTIONS

OF THE

PUBLICK ACADEMY,

IN THE

CITY of *PHILADELPHIA.*

AS nothing can more effectually contribute to the Cultivation and Improvement of a Country; the Wisdom, Riches and Strength, Virtue and Piety, the Welfare and Happiness of a People, than a proper Education of Youth, by forming their Manners, imbuing their tender Minds with Principles of Rectitude and Morality, instructing them in the Dead and Living Languages, particularly their Mother-Tongue, and all useful Branches of liberal Arts and Sciences; for attaining these great and important Advantages, so far as the present State of our Infant-Country will admit, and laying a Foundation for Posterity to erect a Seminary of Learning more extensive and suitable to their future Circumstances; An ACADEMY for teaching the *Latin* and *Greek* Languages, the *English Tongue* grammatically, and as a Language, the most useful living foreign Languages, *French*, *German*, and *Spanish*; as Matters of Erudition naturally flowing from the Languages, *History*, *Geography*,

phy, Chronology, Logick and Rhetorick, Writing, Arithmetick; the several Branches of the Mathematicks; Natural and Mechanic Philosophy; Drawing in Perspective, and every other Part of useful Learning and Knowledge, shall be set up, maintained and have Continuance within the City of Philadelphia, in Manner following. Twenty-four Persons, To wit, James Logan, Thomas Lawrence, William Allen, John Inglis, Tench Francis, William Masters, Lloyd Zachary, Samuel McCall, junior, Joseph Turner, Benjamin Franklin, Thomas Leech, William Shippen, Robert Strettell, Philip Syng, Charles Willing, Phineas Bond, Richard Peters, Abraham Taylor, Thomas Bond, Thomas Hopkinson, William Plumstead, Joshua Maddox, Thomas White, and William Coleman, of the City of Philadelphia, shall be TRUSTEES to begin and carry into Execution this good and pious Undertaking, who shall not for any Services by them as Trustees performed, claim or receive any Reward or Compensation; which Number shall always be continued, but never exceeded, upon any Motive whatever.

WHEN any Trustee shall remove his Habitation far from the City of *Philadelphia*, reside beyond Sea, or die, the remaining Trustees shall with all convenient Speed, proceed to elect another, residing in or near the City, to fill the Place of the absenting or deceased Person.

THE Trustees shall have general Conventions once in every Month, and may, on special Occasions, meet at other Times on Notice, at some convenient Place within the City of *Philadelphia*, to transact the Business incumbent on them; and shall, in the *Gazette*, advertize the Time and Place of their general Conventions.

NOTHING shall be transacted by the Trustees, or under their Authority, alone, unless the same be voted by a Majority of their whole Number, if at a
general

general Convention ; and if at a special Meeting, by a like Majority, upon personal Notice given to each Trustee, at least one Day before, to attend.

THE Trustees shall at their first Meeting elect a PRESIDENT for One Year, whose particular Duty it shall be, when present, to regulate their Debates, and state the proper Questions arising from them, and to order Notices to be given of the Times and Places of their special Conventions. And the like Election shall be annually made, at their first Meeting, after the Expiration of each Year.

THE Trustees shall annually choose one of their own Members for a TREASURER, who shall receive all Donations, and Money due to them, and disburse and lay out the same, according to their Orders ; and at the End of each Year, pay the Sum remaining in his Hands to his Successor.

ALL Contracts and Assurances for Payment of Money to them, shall be made in the Name of the Treasurer for the Time being, and declared to be in Trust for the Use of the Trustees.

THE Trustees may appoint a Clerk, whose Duty in particular it shall be, to attend them in their general and special Conventions, to give Notice in Writing to the Members, of the Time, Place, and Design of any special Meetings ; to register all their Proceedings, and extract a State of their Accounts annually, to be published in the *Gazette* ; for which they may pay him such Salary as they shall think reasonable.

THE Trustees shall, with all convenient Speed, after signing these Constitutions, contract with any Person that offers, who they shall judge most capable, of teaching the *Latin* and *Greek* Languages, *History*, *Geography*, *Chronology* and *Rhetorick* ; having great Regard at the same Time to his Polite Speaking, Writing, and Understanding the *English* Tongue ; which Person shall in Fact be, and shall be stiled, the RECTOR of the *Academy*. THE

THE Trustees may contract with the *Reſtor* for the Term of Five Years, or leſs, at their Diſcretion, for the Sum of *Two Hundred Pounds* a Year.

THE *Reſtor* ſhall be obliged, without the Aſſiſtance of any Uſher, to teach Twenty Scholars, the *Latin* and *Greek* Languages, and at the ſame Time, according to the beſt of his Capacity, to inſtruct them in *Hiſtory*, *Geography*, *Chronology*, *Logick*, *Rhetorick*, and the *Engliſh Tongue* ; and Twenty-five Scholars more for every Uſher provided for him, who ſhall be entirely ſubject to his Direction.

THE *Reſtor* ſhall upon all Occaſions, conſiſtent with his Duty in the *Latin School*, aſſiſt the *Engliſh Maſter*, in improving the Youth under his Care, and ſuperintend the Inſtruction of all the Scholars in the other Branches of Learning, taught within the *Academy*, and ſee that the Maſters in each Art and Science perform their Duties.

THE Trustees ſhall, with all convenient Speed, contract with any Perſon that offers, who they ſhall judge moſt capable, of teaching the *Engliſh Tongue* grammatically, and as a Language, *Hiſtory*, *Geography*, *Chronology*, *Logick* and *Oratory* ; which Perſon ſhall be ſtilled the ENGLISH MASTER.

THE Trustees may contract with the *Engliſh Maſter* for the Term of Five Years, or leſs, at their Diſcretion, for the Sum of *One Hundred Pounds* a Year.

THE *Engliſh Maſter* ſhall be obliged, without the Aſſiſtance of any Uſher, to teach Forty Scholars the *Engliſh Tongue* grammatically, and as a Language ; and at the ſame Time, according to the beſt of his Capacity, to inſtruct them in *Hiſtory*, *Geography*, *Chronology*, *Logick*, and *Oratory* ; and Sixty Scholars more for every Uſher provided for him.

THE Uſhers for the *Latin* and *Greek School*, ſhall be admitted, and at Pleaſure removed, by the Trustees and the *Reſtor*, or a Majority of them.

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THE Ushers for the *English* School, shall be admitted, and at Pleasure removed, by the Trustees and the *English Master*, or a Majority of them.

THE Trustees shall contract with each Usher, to pay him what they shall judge proportionable to his Capacity and Merit.

NEITHER the *Rector*, nor *English Master* shall be removed, unless disabled by Sickness, or other natural Infirmary, or for gross voluntary Neglect of Duty, continued after two Admonitions from the Trustees, or for committing infamous Crimes; and such Removal be voted by three Fourths of the Trustees; after which their Salaries respectively shall cease.

THE Trustees shall, with all convenient Speed, endeavour to engage Persons capable of teaching the *French*, *Spanish*, and *German* Languages, *Writing*, *Aritbmetick*, the several Branches of the *Mathematicks*, *Natural* and *Mechanic Philosophy*, and *Drawing*; who shall give their Attendance, as soon as a sufficient Number of Scholars shall offer to be instructed in those Parts of Learning; and be paid such Salaries and Reward, as the Trustees shall from Time to Time be able to allow.

EACH Scholar shall pay such Sum or Sums, quarterly, according to the particular Branches of Learning they shall desire to be taught, as the Trustees shall from Time to Time settle and appoint.

IN Case of the Disability of the *Rector*, or any Master established on the Foundation, by receiving a certain Salary, through Sickness, or any other natural Infirmary, whereby he may be reduced to Poverty, the Trustees shall have Power to contribute to his Support, in Proportion to his Distress and Merit, and the Stock in their Hands.

FOR the Security of the Trustees, in contracting with the *Rector*, *Masters*, and *Ushers*; to enable them to provide and fit up convenient Schools; furnish

nish them with Books of general Use, that may be too expensive for each Scholar; Maps, Draughts, and other Things, generally necessary, for the Improvement of the Youth; and to bear the incumbent Charges that will unavoidably attend this Undertaking, especially in the Beginning; the Donations of all Persons inclined to encourage it, are to be cheerfully and thankfully accepted.

THE *Academy* shall be open'd with all convenient Speed, by accepting the first good Master that offers, either for teaching the *Latin* and *Greek*, or *English*, under the Terms above proposed.

ALL Rules for the Attendance and Duty of the Masters, the Conduct of the Youth, and the facilitating their Progress in Learning and Virtue, shall be framed by the *Masters*, in Conjunction with the *Trustees*.

IF the Scholars shall hereafter grow very numerous, and the Funds be sufficient, the Trustees may at their Discretion augment the Salaries of the *Rector* or *Master*.

THE Trustees, to increase their Stock, may let their Money out at Interest.

IN general, the Trustees shall have Power to dispose of all Money received by them, as they shall think best for the Advantage, Promotion, and even the Enlargement of this Design.

THE Trustees may hereafter add to or change any of these Constitutions, except that hereby declared to be invariable.

ALL *Trustees*, *Rectors*, *Masters*, *Ushers*, *Clerks*, and other Ministers, hereafter to be elected or appointed, for carrying this Undertaking into Execution, shall, before they be admitted to the Exercise of their respective Trusts or Duties, sign these *Constitutions*, or some others to be hereafter framed by the Trustees in their Stead; in Testimony of their then approving of, and resolving to observe them.

UPON

UPON the Death or Absence as aforesaid of any Trustee, the remaining Trustees shall not have Authority to exercise any of the Powers reposed in them, until they have chosen a new Trustee in his Place, and such new Trustee shall have signed the established *Constitutions*; which if he shall refuse to do, they shall proceed to elect another, and so *toties quoties*, until the Person elected shall sign the *Constitutions*.

WHEN the Fund is sufficient to bear the Charge, which it is hoped, thro' the *Bounty* and *Charity* of well disposed Persons, will soon come to pass, *poor Children* shall be admitted, and taught *gratis*, what shall be thought suitable to their Capacities and Circumstances.

IT is hoped and expected, that the Trustees will make it their Pleasure, and in some Degree their Business, to visit the *Academy* often, to encourage and countenance the Youth, countenance and assist the Masters, and, by all Means in their Power, advance the Usefulness, and Reputation of the Design; that that they will look on the Students as, in some Measure, their own Children, treat them with Familiarity and Affection; and when they have behaved well, gone through their Studies, and are to enter the World, they shall zealously unite, and make all the the Interest that can be made, to promote and establish them, whether in Business, Offices, Marriages, or any other Thing for their Advantage, preferable to all other Persons whatsoever, even of equal Merit.

THE Trustees shall in a Body visit the Academy once a Year extraordinary, to view and hear the Performances and Lectures of the Scholars, in such Modes, as their respective Masters shall think proper, and shall have Power, out of their Stock, to make Presents to the most meritorious Scholars, according to their several Deserts.

T H E E N D.

IDEA *of the* ENGLISH SCHOOL,

Sketch'd out for the Consideration of the TRUSTEES of the PHILADELPHIA ACADEMY.

IT is expected that every Scholar to be admitted into this School, be at least able to pronounce and divide the Syllables in Reading, and to write a legible Hand. None to be receiv'd that are under Years of Age.

First or lowest CLASS.

LET the first Class learn the *English Grammar* Rules, and at the same time let particular Care be taken to improve them in *Orthography*. Perhaps the latter is best done by *Pairing* the Scholars, two of those nearest equal in their Spelling to be put together; let these strive for Victory, each propounding Ten Words every Day to the other to be spelt. He that spells truly most of the other's Words, is Victor for that Day; he that is Victor most Days in a Month, to obtain a Prize, a pretty neat Book of some Kind useful in their future Studies. This Method fixes the Attention of Children extreamly to the Orthography of Words, and makes them good Spellers very early. 'Tis a Shame for a Man to be so ignorant of this little Art, in his own Language, as to be perpetually confounding Words of like Sound and different Significations; the Conscioufness of which Defect, makes some Men, otherwise of good Learning and Understanding, averse to Writing even a common Letter.

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LET the Pieces read by the Scholars in this Class be short, such as *Croxall's Fables*, and little Stories. In giving the Lesson, let it be read to them; let the Meaning of the difficult Words in it be explained to them, and let them con it over by themselves before they are called to read to the Master, or Usher; who is to take particular Care that they do not read too fast, and that they duly observe the Stops and Pauses. A Vocabulary of the most usual difficult Words might be formed for their Use, with Explanations; and they might daily get a few of those Words and Explanations by Heart, which would a little exercise their Memories; or at least they might write a Number of them in a small Book for the Purpose, which would help to fix the Meaning of those Words in their Minds, and at the same Time furnish every one with a little Dictionary for his future Use.

The Second CLASS to be taught

READING with Attention, and with proper Modulations of the Voice according to the Sentiments and Subject.

SOME short Pieces, not exceeding the Length of a *Spectator*, to be given this Class as Lessons (and some of the easier *Spectators* would be very suitable for the Purpose.) These Lessons might be given over Night as Tasks, the Scholars to study them against the Morning. Let it then be required of them to give an Account, first of the Parts of Speech, and Construction of one or two Sentences; this will oblige them to recur frequently to their Grammar, and fix its principal Rules in their Memory. Next of the *Intention* of the Writer, or the *Scope* of the Piece; the Meaning of each Sentence, and of every uncommon Word. This would early acquaint them with the Meaning and Force of Words,

Words, and give them that most necessary Habit, of Reading with Attention.

THE Master then to read the Piece with the proper Modulations of Voice, due Emphasis, and suitable Action, where Action is required; and put the Youth on imitating his Manner.

WHERE the Author has us'd an Expression not the best, let it be pointed out; and let his Beauties be particularly remarked to the Youth.

LET the Lessons for Reading be varied, that the Youth may be made acquainted with good Stiles of all Kinds in Prose and Verse, and the proper Manner of reading each Kind. Sometimes a well-told Story, a Piece of a Sermon, a General's Speech to his Soldiers, a Speech in a Tragedy, some Part of a Comedy, an Ode, a Satyr, a Letter, Blank Verse, Hudibrastick, Heroic, &c. But let such Lessons for Reading be chosen, as contain some useful Instruction, whereby the Understandings or Morals of the Youth, may at the same Time be improv'd.

It is requir'd that they should first study and understand the Lessons, before they are put upon reading them properly, to which End each Boy should have an *English* Dictionary to help him over Difficulties. When our Boys read *English* to us, we are apt to imagine *they* understand what *they* read because *we* do, and because 'tis their Mother Tongue. But they often read as Parrots speak, knowing little or nothing of the Meaning. And it is impossible a Reader should give the due Modulation to his Voice, and pronounce properly, unless his Understanding goes before his Tongue, and makes him Master of the Sentiment. Accustoming Boys to read aloud what they do not first understand, is the Cause of those even set Tones so common among Readers, which when they have once got a Habit of using, they find so difficult to correct: By which Means, among Fifty Readers we scarcely find a good One.

For want of good Reading, Pieces publish'd with a View to influence the Minds of Men for their own or the publick Benefit, lose Half their Force. Were there but one good Reader in a Neighbourhood, a publick Orator might be heard throughout a Nation with the same Advantages, and have the same Effect on his Audience, as if they stood within the Reach of his Voice.

The Third CLASS to be taught

SPEAKING properly and gracefully, which is near of Kin to good Reading, and naturally follows it in the Studies of Youth. Let the Scholars of this Class begin with learning the Elements of Rhetoric from some short System, so as to be able to give an Account of the most usual Tropes and Figures. Let all their bad Habits of Speaking, all Offences against good Grammar, all corrupt or foreign Accents, and all improper Phrases, be pointed out to them. Short Speeches from the *Roman* or other History, or from our *Parliamentary Debates*, might be got by heart, and deliver'd with the proper Action, &c. Speeches and Scenes in our best Tragedies and Comedies (avoiding every Thing that could injure the Morals of Youth) might likewise be got by Rote, and the Boys exercis'd in delivering or acting them; great Care being taken to form their Manner after the truest Models.

For their farther Improvement, and a little to vary their Studies, let them now begin to read *History*, after having got by Heart a short Table of the principal Epochas in Chronology. They may begin with *Rollin's Antient and Roman Histories*, and proceed at proper Hours as they go thro' the subsequent Classes, with the best Histories of our own Nation and Colonies. Let Emulation be excited among the Boys by giving, Weekly, little Prizes, or other small Encouragements to those who are able to

to give the best Account of what they have read, as to Times, Places, Names of Persons, &c. This will make them read with Attention, and imprint the History well in their Memories. In remarking on the History, the Master will have fine Opportunities of instilling Instruction of various Kinds, and improving the Morals as well as the Understandings of Youth.

THE Natural and Mechanic History contain'd in *Spectacle de la Nature*, might also be begun in this Class, and continued thro' the subsequent Classes by other Books of the same Kind: For next to the Knowledge of *Duty*, this Kind of Knowledge is certainly the most useful, as well as the most entertaining. The Merchant may thereby be enabled better to understand many Commodities in Trade; the Handicraftsman to improve his Business by new Instruments, Mixtures and Materials; and frequently Hints are given of new Manufactures, or new Methods of improving Land, that may be set on foot greatly to the Advantage of a Country.

The Fourth CLASS to be taught

COMPOSITION. Writing one's own Language well, is the next necessary Accomplishment after good Speaking. 'Tis the Writing-Master's Business to take Care that the Boys make fair Characters, and place them straight and even in the Lines: But to *form their Stile*, and even to take Care that the Stops and Capitals are properly disposed, is the Part of the *English* Master. The Boys should be put on Writing Letters to each other on any common Occurrences, and on various Subjects, imaginary Business, &c. containing little Stories, Accounts of their late Reading, what Parts of Authors please them, and why. Letters of Congratulation, of Compliment, of Request, of Thanks, of Recom-

Recommendation, of Admonition, of Consolation, of Expostulation, Excuse, &c. In these they should be taught to express themselves clearly, concisely, and naturally, without affected Words, or high-flown Phrases. All their Letters to pass through the Master's Hand, who is to point out the Faults, advise the Corrections, and commend what he finds right. Some of the best Letters published in our own Language, as Sir *William Temple's*, those of *Pope*, and his Friends, and some others, might be set before the Youth as Models, their Beauties pointed out and explained by the Master, the Letters themselves transcrib'd by the Scholar.

DR. JOHNSON'S *Etbices Elementa*, or first Principles of Morality, may now be read by the Scholars, and explain'd by the Master, to lay a solid Foundation of Virtue and Piety in their Minds. And as this Class continues the Reading of History, let them now at proper Hours receive some farther Instructions in Chronology, and in that Part of Geography (from the Mathematical Master) which is necessary to understand the Maps and Globes. They should also be acquainted with the modern Names of the Places they find mention'd in antient Writers. The Exercises of good Reading and proper Speaking still continued at suitable Times.

Fifth C L A S S.

To improve the Youth in *Composition*, they may now, besides continuing to write Letters, begin to write little Essays in Prose; and sometimes in Verse, not to make them Poets, but for this Reason, that nothing acquaints a Lad so speedily with Variety of Expression, as the Necessity of finding such Words and Phrases as will suit with the Measure, Sound and Rhime of Verse, and at the same Time well express the Sentiment. These Essays should all pass
under

under the Master's Eye, who will point out their Faults, and put the Writer on correcting them. Where the Judgment is not ripe enough for forming new Essays, let the Sentiments of a *Spectator* be given, and requir'd to be cloath'd in a Scholar's own Words; or the Circumstances of some good Story, the Scholar to find Expression. Let them be put sometimes on abridging a Paragraph of a diffuse Author, sometimes on dilating or amplifying what is wrote more closely. And now let Dr. *Johnson's Noetica*, or first Principles of human Knowledge, containing a Logic, or Art of Reasoning, &c. be read by the Youth, and the Difficulties that may occur to them be explained by the Master. The Reading of History, and the Exercises of good Reading and just Speaking still continued.

Sixth CLASS.

IN this Class, besides continuing the Studies of the preceding, in History, Rhetoric, Logic, Moral and Natural Philosophy, the best *English* Authors may be read and explain'd; as *Tillotson*, *Milton*, *Locke*, *Addison*, *Pope*, *Swift*, the higher Papers in the *Spectator* and *Guardian*, the best Translations of *Homer*, *Virgil* and *Horace*, of *Telemachus*, *Travels of Cyrus*, &c.

ONCE a Year, let there be publick Exercises in the Hall, the Trustees and Citizens present. Then let fine gilt Books be given as Prizes to such Boys as distinguish themselves, and excel the others in any Branch of Learning; making three Degrees of Comparison; giving the best Prize to him that performs best; a less valuable One to him that comes up next to the best; and another to the third. Commendations, Encouragement and Advice to the rest; keeping up their Hopes that by Industry they may

may excel another Time. The Names of those that obtain the Prizes, to be yearly printed in a List.

THE Hours of each Day are to be divided and dispos'd in such a Manner, as that some Classes may be with the Writing-Master, improving their Hands, others with the Mathematical Master, learning Arithmetick, Accompts, Geography, Use of the Globes, Drawing, Mechanicks, &c. while the rest are in the *English* School, under the *English* Master's Care.

THUS instructed, Youth will come out of this School fitted for learning any Business, Calling or Profession, except such wherein Languages are required; and tho' unaquainted with any antient or foreign Tongue, they will be Masters of their own; which is of more immediate and general Use; and withal will have attain'd many other valuable Accomplishments; the Time usually spent in acquiring those Languages, often without Success, being here employ'd in laying such a Foundation of Knowledge and Ability, as, properly improv'd, may qualify them to pass thro' and execute the several Offices of civil Life, with Advantage and Reputation to themselves and Country.

B. F.

T H E E N D.